

S E R M O N

Preach'd before the Right Honourable the

L O R D - M A Y O R,

T H E

A L D E R M E N,

A N D

GOVERNORS of the several HOSPITALS
of the CITY of L O N D O N;

A T T H E

P A R I S H - C H U R C H of St. *Brigdet*,

On W E D N E S D A Y in *Easter-Week*, April 5. 1738.

Being one of the Anniversary Spittal-Sermons.

By *EDMUND BATEMAN*, D. D.

Arch-deacon of *Lewes*, Rector of St. *Dunstan's* in
the *East*, and Chaplain to his Grace the Lord Arch-
bishop of *Canterbury*.

L O N D O N:

Printed for J. and J. PEMBERTON, at the *Golden Buck*,
against St. *Dunstan's* Church in *Fleetstreet*. 1738.

BARNARD, Mayor.

*Tuesday the Eleventh Day of April,
One Thousand Seven Hundred and
Thirty-eight, and in the Eleventh
Year of the Reign of King
GEORGE the Second of Great-Bri-
tain, and so forth.*

IT is ordered, That the Thanks of this Court be given to the Reverend Dr. *Bateman*; for his Sermon preached before this Court and the Governors of the several Hospitals of this CITY, at the Parish-Church of St. *Bridget*, on *Wednesday* in *Easter-Week* last; and that he be desired to print the same.

M A N.



I JOHN iv. 7.

Beloved, let us love one another: for love is of God; and whosoever loveth, is born of God.



S man was originally formed for society and mutual love, one of his great corruptions consists in his being diverted from those amiable dispositions which would prompt him to every act of beneficence. For, sin entering into the world upon the fall of our first Parents, did soon introduce *wars and fightings which come of your lusts, that war in your members*. As Christ therefore by coming into the world, designed to repair the failings of our nature, as well as to afford a satisfaction for original and actual transgression, through the sacrifice of himself, his *New Commandment* was *love one another*. And as St. John has been observed to insist on this duty the most of any

Writer of the New Testament, so I think in the text before us he recommends the practice of it by arguments peculiarly fitting for a Christian Teacher to use; enforcing it by two, one of which relates to the subduing some of our most inveterate and unruly Lusts or Passions, the other to the proving to ourselves and others that our profession of the Christian Religion is sincere. Thus much, I say, seems to be implied in the text. For when the Apostle says, *Beloved, let us love one another, for love is of God*, and does (as appears plainly from other parts of his epistles) oppose this love to that enmity among mankind which had been introduced by the evil spirit, and which proves those who are influenced by it, to be not of God; It must follow, that if we act as becomes us we shall be freed from some Lusts and Infirmities which are destructive of society, and are some of the unhappy effects of *Adam's* transgression. Love being God-like, and what we get the victory over, from beneath. When the apostle proceeds, and says, *and every one that loveth is born of God*, I suppose him to teach us, that we may give a strong proof of our being sincere Christians by our diffusive charity, they being truly born of God or regenerate, who hold fast a sound Faith, and shew that it produces the due effect in them, through its working by Love.

Agreeably

Agreably then with St. *John's* design, I shall endeavour to recommend to you the duty of Christian Love and Charity. *First*, Because by the Practice of it you will be freed from many vices and infirmities which are troublesome to ourselves, and destructive of the peace of Human Society.

Secondly, Because by complying with the Apostle's advice, you may give a very significant proof to your selves and others that you are sincere Christians.

In the conclusion, I shall endeavour to make an Application suitable to the present occasion.

Beloved let us love one another, &c. Some of the most notorious vices and infirmities which are troublesome to ourselves, destructive of the peace of human Society, and which the practice of Christian Charity will free us from, are these three, Moroseness, Envy, and Pride.

1. Whether Moroseness proceeds from a dis-tempered body, or a perverse turn of Mind, or both, it is certainly one of the most perplexing indispositions we can labour under. Because it sets him, whom it possesses in any great degree, at variance with all things and persons which present themselves before him, although he is neither able, nor has patience to endeavour to find out a reason for his being disgusted. Hereby he is made subject to every opposition from his enemies, who will not fail to shoot out their arrows, even
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bitter words of hatred against him who is most sensibly wounded with the least rebuke. And however this misfortune (if it may be so called) may be lamented and pitied by some few of uncommon compassion, it must be owned the generality of mankind will scoff at it for weakness, and thereby encrease that spleen and resentment which they so lightly regard. And as the common behaviour of the World will furnish the unhappy Person daily with new matter to complain of, so will his absurd complaints be as frequently disregarded; because they rarely proceed so much from real faults in others, as from his own fretful and unkind representation of things: so that when he censures innocent Mirth for dissoluteness, and sprightly wit for prophaneness, the world will not be induced on this account to forego such amusements, but will reasonably conclude, that he who is so severe in his censures, labours under an unnatural reservedness and melancholy. And thus does the morose man become troublesome to himself, and as far as possible, destructive of human society.

But when the true spirit of Christian Love diffuses itself into him, it enlarges the capacities of the soul, and makes all reserved Sullenness disappear. We perceive the folly of perplexing others with our uneasiness, and endeavour to relieve it by partaking of their joy. Experience teaches us, that he who is utterly unsociable deserves

serves to be scorned for being so, and has not any fruit of that frowardness of which in the end he becomes ashamed. A generous, social thought, makes glad the heart of man; it inspires him with an open unconfined benevolence, making him vigorously exert for the good of others, instead of brooding over his own infirmities, or the wickedness of the age in which he lives. And whoever has such a due share of Christian Love as shall render him chearful under a distempered body, and superior to any attacks from discontent in his mind, will find his satisfaction encrease with his endeavours to be at peace within himself, and with others, and his own joys heightened with the good he performs. And though health and strength may not be his portion, yet a pleasing light will arise out of darkness to the benevolent mind. If like *St. Paul* ye have been afflicted with a thorn in the flesh, like him you will glory in infirmities, when it appears that God's grace is sufficient for you. Thus will the lively spirit of a man, aided and assisted by the divine spirit of love, sustain his infirmity, and improve his nature, and he, who while dejected by moroseness, was disquieted in his breast, and hurtful to society, will be reconciled to himself, and will perceive *how joyful and pleasant a thing it is for brethren to dwell together in unity.*

2. Another

2. Another corruption of our nature producing the same effects with that above described, and which Christian Charity frees us from, is Envy. This unnatural Passion chastises with Scorpions the wretch who labours under it, tempts him perversely to turn the blessings vouchsafed to others into a curse to himself, by making him pine, because some about him succeed well. And as by giving way to this sordid disposition, a man fills himself with rancour and bitterness, so when he utters his vile reflections, or betrays the blackness of his mind by mean actions, he as justly raises the abhorrence of all disinterested men: Because how free soever we may be with characters or persons when Passion hurries us on to say or do hasty things, yet most men seem to have so much generosity left as to disdain a cool designing abuser, and therefore he who gives way to that passion which will prompt him to be so, alarms the world against him, as against an invader of the common privileges of Society. What an uneasy situation then does Envy reduce a man to? If it shews itself by outward words or actions, it proclaims the man a common enemy; if it be stifled, it preys upon his vitals. How valuable then must that love be which will immediately dismiss this humourous companion (a companion which aggravates all the failings of others, and casts an ill-natured gloss on all their good deeds; which sets the world against a man, and a man against the

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the world, and generally ends in a mutual exchange of despising and being despised. For Christian Charity, as it endears others to us, does in proportion abate of that selfishness which causes Envy. As then the envious man is to the community, what a wen is to the natural body (which draws into itself several juices that should be diffused through the whole,) so Christian Charity may be considered as a Medicine applied to such an unnatural excrescence, which either roots it out, or makes it subside, that it may not prevent the juices from having their regular circulation. And whenever selfishness ceases to be at the bottom of our actions, then will the advantages others meet with, prove no disturbance, but a pleasure to us: Because they will no longer be considered as possessions, in which we have no share, but rather as instruments put into our neighbour's hands, in order to advance the good of Society which we in common partake of. All those wanton efforts of spleen (by which the envious attempt to undervalue those whose superiour success or merit they see and are tormented at) will now be defeated. And the great end of Society will be kept up by our endeavouring, not to thwart, but mutually to assist each other. Because the charitable Christian will be so far from dwelling with consuming Envy (which is ever grudging and never satisfied,) that he will chearfully contribute his

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best endeavours to answer the general designs of Divine Providence, in whatsoever state of life God has been pleased to place him; well knowing that the same God will in the end reward with Glory, Honour and Immortality, all such as by patient continuance in well doing, seek for his kingdom.

3. A third Corruption, which is uneasy to ourselves, and destructive to the peace of society, and which the practice of Christian Love will cure, is Pride. He who will ever amuse himself with the vain conceit of his own imaginary perfections, must be always restless, and scarce at leisure to converse with, or think of other men. Or, if the excellencies of others, do force themselves upon him, they are only applied, by the vain person, to make comparisons in favour of himself. Now such a conduct not only raises the indignation of those who are undervalued: But it is in itself the most tedious employment: Because, whoever reflects with impartiality and due sobriety on himself, cannot but be sensible of the bitterness of his own heart; and whoever does justice to his fellow creatures may discover, in almost every man, something worthy praise, which he falls short in. If the proud man then will always exalt himself above measure, he must be under the greatest difficulty to suppress the sense of his own failings, and of the merits of other men, in order to conclude in favour of himself. And while

while he is thus uneasy, how does he provoke the passions of many, who must, in justice to themselves, pay him disregard if not disgrace? If *Haman* arrogantly claims obeisance and respect from all, he may look with an eye of scorn and dread on *Mordecai*. But such behaviour not extorting the reverence which was not due, a trifle will effectually mortify the haughty *Agagite*. For we find when he had recounted to his wife and friends his honour and riches, &c. *Yet, says he, all this availeth me nothing, so long as I see Mordecai the Jew, at the King's Gate.* From whence it is obvious to remark, how uneasy to himself, and insignificant in the eyes of others Pride makes a man, seeing it prompts him to be overbearing and injurious, and at the same time enables any person to requite him for his injury.

But the practice of Christian Love will free us from this evil also. For where that prevails, no room is left for invidious comparison upon which all Pride is founded. There is neither high nor low, rich nor poor, in the thoughts of him who is truly benevolent. He is not at leisure to amuse himself with his own comparative excellencies, being busied in applying them to the good of mankind. His sense of the imperfection of men's best actions, increases, as his own good deeds do, daily: and adds to his real worth, by lowering his pretensions to merit. A sincere inclination to do good enables him to surmount many difficulties

which lay in his way ; but a consciousness that many more are unfurmountable, checks him from taking too great a complacency in the progress he has made. An endeavour to live peaceably with all men, and a discovery that it is impossible to do so with some, (whom inveterate prejudices, and unchristian rancour, have determined that it is good for them to be angry,) conspire to keep him meek and lowly, from a sense of his own and of his neighbour's infirmity : the one being displayed by its inability to subdue the other's fullness of temper. Thus does the virtue I would recommend bring down every high thought, and render you desirous of promoting the peace of human Society. For they who follow the Apostle's advice, of being *kindly affectioned to the brethren*, will in consequence thereof *in Honour prefer one another*, and not each be too eager in assuming to himself.

If these reflections are well grounded : If *Moroseness*, *Envy*, and *Pride* on the one hand, and *Christian Charity* on the other, be of the Nature above described, it will follow, that the Apostle's motive to the practice of Charity, *viz. For Love is of God*, is a good one : Because we may hereby be renewed into such an heavenly state of mind, as will be freed from various vices and infirmities which are troublesome to ourselves, and destructive of the peace of human Society.

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From hence then I proceed to a second Motive for the practice of the duty recommended in the Text, viz. Because hereby you may afford to yourselves and others a significant Proof of your being sincere Christians. — *Beloved, let us love one another, for love is of God; AND WHO-SOEVER LOVETH IS BORN OF GOD.*

It has been often said that all virtues have a necessary connection with each other; but to attempt to prove this by a refined chain of reasoning is not my present purpose: However, thus much I think may be easily maintained — That the foundations of all virtue, the Love of God, and of our neighbour, do mutually depend upon each other. As on these *hang all the Law and the Prophets*, so unless they be found together, a pretence to either of them is mere Hypocrisy. Because as a cordial affection for our fellow-creatures will naturally raise in us the profoundest awe of, and regard to, our Great and Common Parent; so if we duly reverence our Divine Creator and Law-giver, and in consequence thereof endeavour to promote his Glory, as we are Men, our hearts cannot but overflow in Good-Will towards one another: And the expression of such Good-Will is one proof of your being sincere in the Profession of the true, that is, the Christian Religion.

But farther, a bare faith in CHRIST, and reliance on his merits (however it be a necessary part of our duty) will not alone avail to our Salvation. If it be barren and unfruitful, if while
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we entertain Faith, we imitate the young man spoken of in the Gospel, and are sorrowful, when called upon to do good Offices, however we may not be *far from the Kingdom of God*, we are not qualified to enter into it. Our Understandings and Wills are equally subject to God: the one is as much obliged to obey what he commands, as the other is to embrace as true what he declares to be so. As then, he who habitually practises social virtue, and yet opposes his Understanding to what God has been pleased to reveal, must not be considered as better than a mere Moral Man: so he, who is very steadfast in the Belief of that doctrine, to which God has given testimony, and yet fails in the important duty of Charity to his fellow mortals, owns his *Great Creator and Redeemer* in words, but denies him in reality. For what is the Test our *Lord* requires? *By this* (says he) *shall all men know that you are my disciples; if ye have love one to another.* And therefore our excellent Church has wisely prescribed in her daily Office, that we should especially pray to God “ that all who
 “ profess and call themselves Christians may [not
 “ only] be led into the way of truth, [but also]
 “ hold the faith in unity of spirit, in the bond of
 “ peace, and in righteousness of life.” For, however zeal may inflame, or an arrogant opinion of perfection delude any; yet the heart of that man cannot be right in the sight of God, who indulges a settled ill will to any Mortal. For (as
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it is rightly argued by the Apostle) *he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

But farther, as we naturally endeavour to acquire the good qualities of those whom we sincerely approve of, and admire; therefore he who duely esteems our BLESSED SAVIOUR will endeavour to transcribe into his own character his Master's most amiable perfections, that it may appear to himself and others, that he is a true disciple of Christ. But we find it was his constant employment to *Go about doing good*. He sought opportunity of conveying his mercy to those who could neither judge of the value of the benefit, nor of the dignity of their benefactor. Tho' he was persecuted and tormented yet he opened not his mouth, except in Prayer for those who thus abused him. And notwithstanding the constant purity of his life, and the continued sanctity of his manners, yet did he on a proper occasion, partake of and contribute to the joys of a feast. And the true Christian will be as desirous of imitating the Social as the Private virtues of his Master. They therefore who boast of mortification as a strong proof of their being the Elect, and of rash censure of others, as a token of their discernment, plainly shew that they know not what manner of Spirit they are of. They consider not that they invert the order of our Lord's conduct. For when he fasted, it was in a Wilderness, ——— when he continued in Prayer for a long

long season it was in the Night; — when he underwent his bitter Agony it was in a Garden of retirement. But his Charity and Benevolence were publickly shewn. He healed as well as taught openly in the streets, and fed whole multitudes. Thus did the Blessed Jesus confine to himself the severe part of his behaviour, but his generous and charitable deeds were publick; and so the unbyassed Spectators, convinced of the Divinity of his Person and Mission by such mighty works, were most effectually induced to *glorify our Father which is in Heaven.*

And the truly virtuous man will thus in the Spirit of meekness endeavour to do good and to correct evil. He will be so far from expressing intemperate zeal against offenders, that the sense of the difficulty he has submitted to in subduing his own Passions, makes him pity those *who are led captive by divers lusts.* For he considers with compassion those who are tempted, as fearing least he himself should be tempted with evil, and yet flies from sin with such abhorrence, as if he made no allowances to others. And this surely is one singular proof of a true christian temper, when a man is scrupulously exact in his own conduct, and at the same time candid even to those who can connive at no one's Vices, but their own.

Upon the whole then, As the Love of our neighbour has a necessary connection with the Love of God — As the Faith in Christ, which will be accepted in his Sight, must shew itself
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to be genuine by works of Charity.—And as one strong proof of our loving Christ, as disciples should love their Master, arises from our endeavouring to imitate his divine benevolence: From these three reasons it will follow, that *he who loveth* produceth a good argument of his being a sincere Christian, that he is in a religious sense *born of God*.

In a word, a promiscuous distribution of good offices to all men, and a modest correction of such as have fallen away, are proper fruits of that faith which is pure and undefiled: For *the rejoicing* of a true Christian is *this, that with simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has had his conversation in the world*. And let not such be dismay'd though his conduct be censured, or even ridiculed as childishness, by those who are overwise in their generation. For his fame shall be inscribed in most durable characters, even in the fleshly tables of the heart of the fatherless, the returning penitent and the widow, whom his charity must have often made to sing for joy.

In the great day of accounts, when such a person shall appear, strip'd of all his infirmities, but retaining the good effects of that *Charity* which *never faileth*; then shall his good deeds be had in remembrance; they to whose mind or body he has afforded relief shall give testimony

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unto him, and to compleat the great Elogium, *the Lord out of the mouths of babes and sucklings shall then perfect his praise.*

And now I suppose the application of what has been said to the present occasion, will be very obvious, especially after the Report is read.

Here the REPORT was read.

For, if Charity has so far had its perfect work as to subdue the unruly and unsocial disorders of the soul (such particularly as Moroseness, Pride, &c.) surely you will view with the utmost compassion, those objects of misery who labour under diseases of body or mind, who all are the blemishes, and some of them the reproaches of our nature. Indeed, whenever we enter those scenes of sorrow, and perceive the anguish and affliction of the patients, and the tenderness with which they are relieved ; as we cannot but pray for a blessing on the work of their hands, who thus imitate their blessed Master in going about doing good, so is every tender breast naturally excited *to go and do likewise.* And though few have the skill to do so by the same art, yet may each person contribute his mite, towards rendering effectual this labour of love. Though we may not, like the good Samaritan, pour in wine and oil on the patient's wounds ; yet if we imitate

tate him in endeavouring to gratify those who have the immediate care of them, we may greatly contribute to their relief, and give a sensible proof that our humanity is not deficient, though our skill is.

But, farther, if he who loveth is born of God, how can ye better prove your being so born, than by your retrieving Children from the power of Satan unto God? To encourage the Schools then set apart for the training up youth in the *nurture and admonition of the Lord*, is a good proof of Christian Love, as it tends to deliver from Vice and Infidelity, many for whom *Christ* shed his precious blood; by vindicating their understandings from brutal ignorance, and their morals from corrupt example. And as the value of benefits is to be determined, not only by the intrinsic goodness of the things themselves, but also by the manner in which they are conveyed; as you hereby afford the children the greatest of good things, even the means of Grace, and hopes of Glory: So as the benefit is bestowed on those, who by reason of their tender age cannot yet judge how great your kindness is; this may render it more acceptable in the sight of God; because it proves you to be possessed of that Divine Grace, which not only *never faileth*, but also, *seeketh not her own*.

But farther yet, if *he who loveth is born of God*, and thereby become a true disciple of our Saviour; he will (as I observed before) consequently endeavour to imitate that Master whom he professes to adore. As to do good then to the unthankful or to the froward, is to act like that God, *who maketh his sun to rise on the unjust, as well as on the just*, and like that blessed Saviour *who conversed with Publicans and Sinners*: Therefore to contribute to the support of those Hospitals, in which the loose and disorderly have their passions restrained, if not subdued, by wholesome discipline, and slender diet, is to act a most generous and Christian Part, seeing we hereby sacrifice our resentment to our religion. And however it be both impossible and sinful in a Christian, nay, even in a mere moral man, to cherish and compassionate Vice as such, and not to detest and be at constant variance with the enemies of our brethren's and our own present and future happiness; yet to view with an eye of pity and compassion, our fellow Christian who is loaded with trespasses and sins, to endeavour by afflicting his body, to subdue the unruliness of his mind, is not only consistent *with*, but is itself an eminent instance of *Christian Charity*. It shews we can observe the noble precept of the Apostle, *Honour all Men*, by paying a due regard

regard to the dignity of human nature, even in its ruins.

But not to confine our selves to the good effects the persons relieved enjoy. Our country, considered as a community, receives great benefit from each of these Hospitals: And therefore Charity to our selves, as members of Society, should prompt us to the encouragement of them.

Were the Children who are here instructed in good morals, and undefiled religion, to be left to the untutor'd guidance of parents or near relations, as they would interrupt others from applying to labour, know little of their duty, and see little of the practice of it; they would be in danger of falling, with their over-burthened friends, into the mean arts of lying and pilfering, and by degrees, into the most flagitious crimes. Whereas by their being early taken from becoming burthensome at home, their nearest friends have more time to apply to honest industry, the children are trained up in a sense of their duty towards God, and towards man, and hereby our persons and properties are in many instances preserved: Our God is served with rational devotion, and thereby rendered more favourably to us; and consequently our country receives great advantages hereby, both from natural means, and from having derived on it the blessings of Heaven.

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And equal benefits arise from the due correction of wickedness, here applied, were either capital punishments, or very severe ones to be inflicted for each offence, probably despair would soon hurry the beginner to the greatest villany, and if no punishment were inflicted for lesser crimes, presumption might intice to excess: But by the application of wholesome discipline the present ill effects are restrained, the odiousness of vice is exposed, without the destruction of the offender, and thereby many are happily restored to themselves, to their friends, and to their country.

But lastly, the valuable advantages derived on Society, from the cures performed amongst you, deserve our greatest regard. Hereby not only misery and destruction are prevented from falling on the Patients, but (which is of more extensive influence) the experience of the worthy persons who attend is daily improved, so that the Charity here applied by the richest, may be returned with the greatest interest: For by contributing to the safety of others, they may purchase their own. And however slightly the excellent practitioners themselves may represent their own good deeds, the impartial world will still conclude, that the exquisite skill discovered in these surprising cures is scarce to be exceeded by any thing more, than by the modesty of those who have performed them.

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From the pious and good example of your Great and Royal Founders, and of you the Governours of these City Hospitals, a laudable emulation has been raised in different parts of this Metropolis, and distant parts of the Kingdom, to promote the same designs. And may the manifold blessings of heaven descend on those truly noble and even Royal Persons who have encouraged it. And I am persuaded that you, and every true lover of human nature, must view with the utmost tenderness these sister nurseries of the sons and daughters of affliction; that you will assist them, and pray for their prosperity and encrease in common with your own; that so, by the blessing of Almighty God, the spirit of Christian Charity, and English good nature may flow with such munificence, as in due time to refresh with its pleasant streams, each City of our God. So shall ye reflect with gratitude on the first generous, though (comparatively speaking) small attempts for the establishing these useful Hospitals. Ye shall with modesty triumph at the great encrease of them in these our days; and promise to yourselves that there will be a far greater improvement of them in future time. For what Wisdom is represented as saying to her favourite soil, may, I hope be applied by our native country to these excellent seats of DISCIPLINE, HEALTH AND INSTRUCTION. *I said I will water my best Garden,*
and

*and I will water abundantly my Garder-bed
and lo my brook became a river, and my river
became a sea. ECCLUS. xxiv. 35.*

NOW TO GOD THE FATHER, GOD THE
SON, AND GOD THE HOLY GHOST; *be as-
cribed, all Honour, Glory, Dominion and Power
evermore. Amen.*

F I N I S.

